mats are placed over the framework vertically to the others, usually so 342
that they run from door to door. [Picture. Completed Mat Hut.]

2. The furnishings of the hut consist of nothing except the barest [352]
necessities of daily life. Two doors, only one of which is ever used, the other being kept closed, control the ventilation. The door openings, °omsamra, i.e. "hut mouths," are about 60 centimeters wide and 1 and 1/2 meters high and are opposite each other. The front one faces east. The door itself is a hard goat skin or calf skin that has been dried stiff, °!gũ/am≠goas. A thong is fastened on each side and in the middle of the upper edge. These can be fastened to the hut wall in bad weather. If the inhabitants go out, a stone is placed on the overlapping edge of the skin to close up the hut completely. Here and there someone would remember that in the olden times elephant ears were made into door skins. [Picture. Floor Plan of a Hut. a) Front Door. b) Back Door. c) Fireplace. d) "Raiser" e) Framework Poles. f) Side Rooms. g) Back Room.]

[232] On the inside the levelled ground is covered with skins, ex- [351]
cept the hearth, located in the front half towards the door. 354

If the family is large, a hearth is built outdoors beside the hut and protected from the wind by a semicircle of transplanted bushes. But even if the cooking is done in such a kitchen protected from the wind, //haob, there is always a hearth in the hut. The evening fire that is lighted immediately after sunset unites the family and the inevitable boarders, friends, relatives and neighbors.

The sleeping places, kχa·rogu, are right on the ground. All kinds 513
of skins are used as mattresses and sheep skins (cf. p. 234) as covers. 352
The sides of the hut, !anira, i.e. the area behind the hearth to the right and left of the back room, (see below) are the best places for sleeping, and are reserved for the master and his wife and after them the older members of the family. The unmarried servants, hired man or maid-servant, usually Bergdamara people or Bushmen who look after the children and the cattle, sleep near the door.

The household utensils (cf. handicrafts) and the food supplies hang 415
from the poles of the framework or are packed in sinew nets or in skin 352
sacks. On the floor in the back room, !gu·rub, i.e. of the room between the place for the fire and the back door, stands the so-called "raiser", !hã/s, made from four vertical branches with twig stubs that are used as hooks for hanging things on. (≠a/ti).

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

342 mats of the hut. The floor in the interior is smeared over with a [353] mixture of cowdung and blood, often renewed, and is covered with skins. In the centre a depression is made as a hearth for the fire, and [354] round this are stretched the mats or skins on which the inmates sleep. 513] To the right of the rear opening is erected a frame of four poles with a net spread over them. On and under this are placed all sorts of household possessions.

Family and Kinship

592 Each family has its own hut, where the children remain with their 595 parents till marriage. Occasionally a number of young girls share a hut together, also even at times a number of boys, but this is not general. It is much more usual for the members of the family to remain together in the same hut until a new household is formed by [594] the marriage of a son or daughter. The family in a narrow sense thus comprises a man, his wife, and their unmarried children.[1] All the Hottentot tribes formerly permitted polygyny, which, however, was not practised to any great extent. More than two wives were seldom found. Each wife had her own hut, in which she lived with her children, while the husband stayed as a rule in the hut of his first wife. 591 Nowadays, the people are ostensibly monogamists. After marriage the wife goes to live with her husband's people, although the husband may stay for some time with her parents' group before finally returning with her to his own home. Marriage is thus actually patrilocal, but in exceptional cases, if there is good reason for it, the wife will remain altogether with her own people, the husband joining them permanently.

594 Each family has its own herds of cattle, sheep, and goats, and in moving with them in search of water and grass will often act [361] independently of the rest. Nowadays it is largely the desire for social intercourse that induces the people to form a camp, although in the old days the need of protection against enemies must also have been a powerful motive.

601 From the way in which related families still tend to camp together, it will be seen that kinship is a factor of great importance in the social life of the Hottentots. The relationship system of the people,[2] as

[1] Hahn, op. cit., 332; Kohler, op. cit., 342; Wandres, "Khoi-Khoin," 317; von François, op. cit., 212 sq.

[2] Hoernlé, op. cit., 17–23. The list of relationship terms given by Schultze, op. cit., 299–322, differs in some details from the above, and is not so complete.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

are so big that ten or twenty men, with women and children, can live in them comfortably. But on the average they are much smaller, and some are so small that they can simply be picked up and carried away. The fire-hearth is in the middle of the hut, but as they make no chimneys to draw up the smoke their dwellings are always full of it. They make fire with remarkable dexterity, by placing under the foot a bit of wood in which there is a small hollow, and then firmly and continuously twisting another piece of wood into this hollow until the sparks come out.

LANGUAGE.

All these Hottentots, especially those along the shore, speak one and the same language. This is at once a hindrance, for owing to the difficulty of pronunciation it cannot be learned by our countrymen, to the great detriment of further exploration of the country and of dealing with these people. Their speech is full of clucks like those of the turkey-cocks; they clap or clack each word in the mouth, as if a man were snapping his thumb, so that their mouth goes almost like a rattle, continuously clapping aloud with the tongue, each word with a different clap. Some words they can only utter with considerable difficulty, seeming to fetch them up from the back of the throat, like a turkey-cock, or like the people on the German Alps do, who through drinking ice-water get swellings at the neck. Because of this our countrymen, observing this impediment and extraordinary stuttering in speech, have given them the name of Hottentots, in the same sense as that word is commonly used here at home as a taunt against anybody who stutters and stammers in uttering his words.[81]) They now also call themselves by the name Hottentot, and in the presence of our countrymen dance and sing: *Hottentot brokwa, Hottentot brokwa*, by which they mean to say,

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[81]) Dapper's theory about the origin of the name "Hottentot" has been adopted by most later writers. It is discussed in detail by Prof. du Plessis (*S. Afr. J. Sci.*, xiv, 189-93; xxix, 660-67), who comes to the conclusion, after a careful review of the relevant literature, that this name was *not* bestowed upon the Cape natives by early travellers, as suggested by Dapper, but rather was derived from their use of some such word as *hautitou* (whence *Hottentoo*) in their dancing songs, and so found its way into Dutch and other European languages. The problem is still a matter of controversy, but the authorities quoted by du Plessis seem to bear out his contention. It may be added that the Hottentots, although they now acknowledge this name as well, originally called themselves *kxoikxoin* ("*Khoi-Khoin*"), or "real people", a name which they still retain for themselves in their own language.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their oxen, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with wanton gestures they ply the dance beneath the presiding moon far into the stilly hours of night.

When changing their terrain they abandon those enfeebled by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old.[72])

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with pliant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant salon!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

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enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practising witchcraft, they were left to die from starvation" (*Tsuni-//Goam*, 86, 74).